



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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RENEWALS.

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THE MISSIONARY CHARACTER OF THE WORK OF BIBLE SOCIETIES.

EXTRACT FROM AN ADDRESS BY EZRA M. HUNT, M.D.

At the recent anniversary of the Bible Society of Middlesex County, N. J., an address of great interest was delivered by its president, upon a phase of the Bible Society's work not at all times fully appreciated, from which we take pleasure in presenting the following passages:

The motto of the Christian Church has ever been and ever will be, the commission of our Lord to his disciples, "Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15. Any society that has not this as its watchword, even if good and useful in many ways, has not the symbol of Christian work. The power and usefulness of any Christian organization can almost be tested by the degree that it realizes *this* as the mission of the church. Hence it is well for us to inquire what is the mission work of Bible societies, how far both in doctrine and in practical service they do a missionary work and directly aid in the promulgation of the gospel in home and foreign lands. We gladly hear much of American Boards of Foreign Missions, of Societies for the Propagation of the Gospel in Foreign Parts, of Presbyterian, Methodist, Baptist, and other Missionary Boards, both home and foreign, because these various sects thus give recognition to the church as an organization for missionary effort. The Bible Society unless emphasized, seems to be spoken of as distinct in its purposes from these. We are too apt to forget what we now seek to show, that the greatest missionary societies in existence are the British and Foreign Bible Society and the American Bible Society with their auxiliaries.

[Here follows a most forcible presentation of the topic in so far as it regards the British and

Foreign Bible Society, which our limits forbid us to reproduce.]

In the history of American missions and of American Bible zeal, as shown in the formation of our own national Bible Society, we have a similar testimony and experience. Samuel J. Mills, it will be remembered, was the master spirit of that band of missionary labourers that first met and prayed within the shadow of Williams College. He was one of the four who first offered their services for foreign mission work (1810) but was prevented by various circumstances from entering the foreign field. When hindered in that direction, he resolved to engage in home mission work as a distributor of the word of God. The Rev. Dr. William J. R. Taylor, in his valuable historical discourse of 1876, speaking of early efforts at Bible distribution says: "The most remarkable work of this kind of which record is made was done by the Rev. Messrs. Samuel J. Mills and Daniel Smith in the years 1814 and 1815, in the valleys of the Ohio and Mississippi from Pittsburgh to New Orleans and other parts of Louisiana. * * * Thousands of French Testaments were circulated by these pioneer Bible men among the Roman Catholics in the French settlements in that great territory. I have specified this noble voluntary mission because it fired the soul of the sainted Mills with his ceaseless zeal for the formation of a national Bible Society, and was one of the providential preparations which we have noticed for the establishment of this institution." Thus it was that the foundation of our national Society, like that of the British Society, was hewn out of this rock by Bible workers who had a mind to their work because of their missionary zeal. * * *

If we take a glance at the Home Mission work of the American Bible Society we find it often the pioneer and always the auxiliary in every effort for the spread of the gospel through our own land. No church is so denominational that it may not call upon it for gifts and receive an unstinted supply. "Its regulations respecting grants of the Scriptures" are as broad and as generous as is consistent with business oversight. The Indian is able to find in his Bible gift the dialect which sometimes has almost ceased to be a written tongue, and the zeal of Eliot (1661), the apostle to the Indians, is transmitted to the reservations in the far west. The soldier, at home or on the frontier, finds he is not forgotten, and recalls that during the period of our civil war not less than three millions of volumes were distributed within the lines of the contending armies. The seaman, whether in the navy or merchant service, is the recipient of equal attention. No sooner has the immigrant landed on our shores than he finds a free Bible in a free land. The freedmen are not forgotten in their needs, and the blind by the raised type find it so ready at their finger ends that the inner sight oft responds to the touch of sacred truth, and so has vision for the life eternal. Humane and criminal institutions are liberally supplied, so that none are so penniless or outcast that they may not have the good tidings. From the first year of its existence the Society has contributed toward the supply of destitute *Sabbath schools* in every portion of the United States. The last fifty years record gifts in this direction of over half a million of volumes. This means that it has done a great mission work among the children, and that es-

pecially the destitute Sabbath schools of the new States and Territories are not forgotten. Missionary societies of every sect, union societies, relief associations, mission boards, and Christian organizations of various titles, have only to authenticate their work in order to find a most generous donor. Add to this perennial supply the efforts of a general distribution made in 1829, 1856, and 1866, in the last of which 8,816,298 families were visited, and do we not see how grand and marvellous is the mission work which has been attempted and performed. Surely there is no need of detail to prove that the American Bible Society is a great home mission system, distributing its supplies of the bread of life to every home and to every person, and asking all who need a gift to come and buy wine and milk without money and without price.

The foreign work of this Society is not less marvellous and inspiring. Its field is the world. It is here that its great missionary activity and accomplishment is still more definitely realized. Its distribution of Spanish and French translations of the New Testament, and its agency in the Levant started in 1836, were the early pledges of its devotion to the evangelization of the nations. Since then it has commenced similar work in Uruguay, Brazil, China, Japan, Mexico, and Persia. Over all these fields and over all others which it cannot directly superintend by agents or colporteurs, it makes large grants to missionaries and missionary boards. In grants of money alone "up to the close of its sixtieth fiscal year (1876), \$1,650,000 had been expended upon the foreign field." In the ten years previous to March 31st, 1882, \$935,913 39 had been expended, independent of grants in books.

The work of translation into foreign languages has been aided in three ways: Missionaries have been assisted in translating the Scriptures into various tongues; aid has been given in publishing versions at branch printing houses in foreign lands; and the Society has often been at the entire expense of printing and in various ways aided in distribution.

	62d year.	63d year.	64th year.	65th year.	66th year.
Total circulation	857,493	1,187,854	1,356,039	1,474,603	1,524,773
Foreign circulation	213,824	272,560	272,179	340,854	476,552
Circulation in U. S.	643,669	915,294	1,083,860	1,133,749	1,048,221

It is only that we may be fully impressed with its work as primarily and distinctly a missionary work that I have thought proper in this respect to emphasize the good cause in which we are engaged.

Surely in this view it behooves us once more to-day to speak words of holy courage to each other as we still labour and pray in behalf of this Society for the propagation of the gospel in home and foreign lands. While guarding its methods of work let us not be lukewarm in our share of the labour, but be roused to renewed vigour because of the special efforts to which the Parent Society has directed our attention for the ensuing year.

WHEREVER the Bible goes its power over men is recognized by all thoughtful observers. It changes character, it transforms the outward life. Yet some men do not welcome such transformations, either in themselves or others. "Madam," said a Hindu gentleman to one of our missionaries in India, "Madam, you should be most welcome in all the houses of the Brahmins, but we are afraid of the Bible."—*Missionary Herald*.

Foreign Department.

JAPAN.

YOKOHAMA, Sept. 18, 1882.

DEAR BROTHER:—I left here on the 6th inst. for a short tour into the country. I took with me our native assistant, and a magic lantern that was kindly loaned to us by a friend of the cause. The scenes were taken from Doré's Illustrations of the Life of Christ, and attracted great attention. A native pastor also accompanied us.

We reached Yakasaka in the afternoon. At this place are the government arsenal and dock-yards. Among the employés was a member of one of the churches in Tokio. He was much pleased to see us, and secured a large room where we could show the views and sell the books during the evening. But a recent law in Japan requires the consent of the police before any gathering can be held that is not in the ordinary line. To secure this caused so much trouble and delay, that the evening was partly gone before we could proceed; then the lantern failed to work, and we did not succeed at all.

The next day Hangda returned to Yokohama and borrowed another lantern; and after many disappointments and delays we reached Uraga late in the afternoon. We found the hotel-keeper was a Christian and member of the English Church. He readily consented to our having services in a part of the hotel, and a good number came together to hear and see what we had to say. But most of the people in that part of the town were fishermen and very ignorant and bigoted. The landlord had already a supply of Scriptures, and he reported the town as very unpromising.

The next day we proposed to cross the bay of Yedo to Ten-jin-yama. But we were deceived about the departure of the boats, and at last told we could not go at all, as no boats would be going over the bay, and extra boats could not be procured at so late an hour.

This town contains the navy-yard, and a vessel-of-war was lying in the harbour. I went to the ship and asked permission to show the views and preach to the men on board. The captain was absent, but the officer in command replied that we could not do so, and furthermore he disapproved of any thing of the kind. In the mean time, the landlord had been called away by the sickness of a brother in Yokohama. After some inquiry we learned that a woman living a little distance from the town had assisted persons who had been there to hold services. Those who had been sent there to labour had found no success and left in despair. It was truly a very wicked and exceedingly unpromising place. We found the woman at last, and she was greatly pleased to see us. Her husband was nearly blind and had been helpless for years. She had also four children to support, and was dependent upon her own efforts to care for all. In great distress, she had sent two of the girls to the Catholic convent at Yokohama, and all four had been baptized by the priest. But she and her husband were anxious to be taught about the true God, and had no reluctance in talking freely with us. Like Lydia of old, she seemed to be one whose heart the Lord had opened.

We appointed a meeting in the evening for all

who desired to hear the word of life. She came and brought two of her children, and we taught them of our Heavenly Father, and Christ the Saviour we need. She had never heard of the Bible, and was greatly rejoiced to get a copy of one of the Gospels. She proposed to her children to begin prayer at once, and to trust in the Christians' God alone.

Another old woman came in to ask about the way of life, and listened very earnestly to all we had to say. She was very earnest and evidently a sincere inquirer. She had tried the heathen religions in times of great sorrow, but had found no comfort in them. It was a new and precious revelation that God cares for us more tenderly than an earthly parent cares for his child. In the morning this woman came to ask us where she could pray, and if God would hear her in any place. About nine o'clock in the evening a merchant from Tokio dropped in to hear the gospel also. He had been to some of the Christian services, and knew something of Scripture teachings. He talked very candidly, and said his heart approved of all he had heard. Having supplied them with a gospel each and prayed with them, they retired very much pleased and exceedingly thankful. After such an evening we thanked God and took courage. We thought how Christ had talked alone with Nicodemus and the woman of Samaria, and rejoiced that we had such a privilege of feeding souls hungry for the word.

The next night we reached Kanosan, where they had been expecting us for some time. A good number were present in the evening to hear the history of Christ, and among them were two Buddhist priests. One of them accompanied me to the hotel and purchased a copy of the reference Testament. On the next day (the Sabbath) many came to hear and see us, and in the evening we had a good service in another part of the town. There seems to be much interest in this place, and we look for good results in the future. There is such a mass of ignorance and superstition, that it requires much effort and the aid of the Holy Spirit to remove it all.

Some days before this there had been the annual celebration of the return of the spirits of the departed dead. A little alcove was seen in every house, where the family tablets were placed, and around which were placed evergreens and various articles of food for the refreshment of the souls who should make them a visit. We saw the chief men of the house kneeling before the tablets, and, by striking a little bell, informing the spirits that all was ready. No meat was offered, and even fish was not to be eaten in the house during the three days set apart for this occasion. Lamps were hung in front of the houses all night to guide the souls of friends to the proper place. All the graves had previously been cleared of rubbish, and before each tomb were offerings of rice and incense.

On Monday a horse was sent from a small village about five miles distant, to convey our baggage to that place, where we were to have a meeting in the evening. After we had shown the views of the Life of Christ for a while, an opportunity was given for all who desired to purchase the Scriptures. The gospels were sold very rapidly for some time, and evidently the people had become much interested; several complete copies of the Testament were also purchased. The people remained until a very late hour to hear more of the gospel and to see the views. We

had planned to leave early in the morning for Samuki, but some of them pleaded with us to remain part of the day to see others who had heard of our visit but were not able to come the night before. So I left Hangda and a native preacher, and went on to Samuki to arrange for the evening.

On my way there, I called at the house of a man who had previously purchased a copy of Luke's Gospel at Kanosan. He seemed very glad to see me, and said he should henceforth worship the true God. He was greatly pleased with what he had read, and had taught one of his neighbours, who also was greatly interested. He inquired about prayer, and it was plainly evident that he had been taught of the Spirit and was a sincere and earnest inquirer after the truth. I believe also that he had fully accepted the gospel as far as he understood it. His intense earnestness, and the joy that beamed in his face, showed that he was actuated by more than a mere temporary impulse. He desired also to identify himself with Christians and to show his faith to others. As he was a man of considerable means and influence, I regard his case as very important and encouraging.

When I reached Samuki I found another man who had purchased at Kanosan the first volume of the large-type New Testament. He had read nearly through the book, or to the last chapters of Acts, and seemed to understand the meaning remarkably well. He asked me the meaning of baptism, the day of Pentecost, the passover, and some other passages that very properly required explanation. But the spiritual truths he seemed to grasp at once. I was delighted to see the evidence of God's blessing upon the word of life, and it truly seemed that this man had already become a child of God. He belonged to the scholarly class, and was, like the other, a man of more than ordinary position and influence. By his efforts the school building was obtained for the evening exhibition, and we had a good number to hear about the Life of Christ. A physician purchased one copy of the New Testament; but as Mr. Goble had been here before us, there were no other purchasers of Scriptures.

After the evening meeting, the man of whom I have spoken came with his eldest son, who was the teacher of the school, and they remained with us until about eleven o'clock. The young man seemed also very candid, and we trust may follow the example of his father. As we came to leave in the morning, we found our bills at the hotel had all been paid, and we would gladly have remained longer to talk with the people, but we had made our arrangements to return to Yokohama that day.

At Ten-jin-yama the people had heard of us, and would hardly let us pass, they were so anxious to see and hear us. We were completely exhausted with the seven days and nights of consecutive work and travel, and promised we would try and visit them at some other time. They were greatly disappointed, and we were sorry to leave them. On our return through Yohoruke, the young man who was a Christian called upon us, to request that some one be sent to hold services there and teach the people about God.

As I expected when I wrote to you from Kanosan, the word of life has already shown precious fruit. If I can only follow up the seed sown there will be very important results. I look for

an enlarged and glorious work in that section next year. There is every reason to believe that such will be the case.

You will remember the appeal from the young men in the government school at Tuchigi, requesting me to send them a preacher to explain the Scriptures. As a result of the visit of Rev. Messrs. Thompson and Ballagh, one of them has just written that he has begun the Christian life and desires to be connected with the people of God.

Thus God has crowned and blessed this work, and our hearts are rejoiced to see the results. And yet we can know only in part how much is being accomplished. Only eternity will show the good that has really been done.

Yours, respectfully,

H. LOOMIS.

REPORT FOR MARCH, BY MR. THORNE.

CANTON, March 30, 1882.

Having returned yesterday from my first visit in the interior of this province of Kwang-Tung, I now write you concerning the disposition of the Scriptures. I am thankful to state that a fair measure of success was with the work of March. Leaving here on the 7th instant in a China boat with a native colporteur, we went up the West River as far as Wu-Chew-Fu in the next province of Kwang-Si; visiting, during the twenty-four days that we were away, thirteen different places, comprising three department cities, three district cities, and seven towns or villages, distributing eight hundred and seventy Gospels and Acts, of which forty-eight were gifts; Mr. Wang, my assistant, having disposed of two hundred and ninety-nine of the above number. He was very faithful in his services, being also of much help to me in intercourse with the natives, owing to my ignorance of this dialect. The distance travelled altogether was four hundred and thirty-eight miles. The little knowledge that I had of "Mandarin" was of no use to me in the streets, but I made it a rule to take a stand near the government offices, and by so doing attracted the attention of some of the officials to my talk, and after little friendly introductions I found them willingly acting as my interpreters; and thus I was enabled to sell many more books than I otherwise could have done.

1. Sinam was the first stopping place. The streets were well filled, and the people seemed to know all about us and our books. They with one consent opened their hands, not to give a cash but to receive what was offered as a gift. This was a way they had, and I found after visiting other places that they were not singular in this respect. One youth spoke up and said, "Any man wantchee buy at littee less price?" He was answered, "Bring on your buyers at any price then!" but I could get scarcely any to purchase.

2. San-Shui-Hsien. The place is set back from the river some little distance. Entering the gates we went directly to the officials' quarters. The people and their shops look slovenly. In the court square there was a chain-gang; the prisoners at large in the crowd, each one carrying a big stone in his hand, with gyves holding neck, arm, and leg in fetters. The sight was unpleasant, but rather picturesque when taken in with the motley groups about. One of the chain-gang, a black flashing-eyed speaker,

with matted hair over his face, said he could understand "Mandarin," so he became interpreter to his fellows. The felons, soldiers, populace, and blue gowns, all kept very quiet when the few words about Jesus were uttered to "the prisoners of hope," too! And afterwards when moving away, after disposing of some books, the crowd parted to the right and left in a quiet and most orderly manner, showing thus a consideration and good feeling toward strangers altogether unlooked for, therefore the more prized. At the door of a shop a well-dressed man gave the military salute, which was recognized; he then came forward with cap in hand, greeting the new comers, and saying, in answer to a question, that he had bought a Gospel at Sinam.

3. Hwanghi, a town of some ten thousand souls, with sloppy and slippery paved ways. A boy, selling decayed cabbages, hailed me in a cheerful voice and said, "How muchee that?" He spoke pleasantly, as if he really wanted a book and not altogether to show off before his countryman, so he quickly became a buyer.

4. Shui-Hing-Fu. The head city of a department. The Southern Baptists have a mission chapel not far from the pagoda by the river-side. The Revs. Drs. R. H. Graves and E. Z. Simmons having been working in this field and regions beyond for some years, the influence for good is to be noticed throughout the whole place, and, as regards Bible work, leaving nothing to be done by the colporteur. There was but slight interest taken in our movements, and the people showed no desire to purchase.

5. Luh-Pu, a zigzag series of alley-ways along the bund, above the river. Sows with litters of small pigs, other pigs, fowls, dogs, and small children, filled up the spare spaces and intruded in the stores. I met a beggar with a new piece of sackcloth over his shoulders. He looked so ridiculously proud that I smiled at his "rig out" as I passed. He seemed to understand me at once, and slunk away as if looking for a mud puddle to roll in and become himself again.

6. At Yueh-Shing we arrived at high noon with a hot sun overhead. The place a small one and the people in keeping therewith. An official, without a single word, but with a grim smile on his face, overhauled the books and bought two. On my way up the river from this, a man put off from the shore in a small boat, came alongside and entered the cabin an applicant for a book. He was willingly supplied.

7. Ter-K'ing-Cheu. This is a high and dry place with a sandbar between it and the boat channel. After doing what could be done in the city I was turning down towards the river again, when a small boy tugged at my coat and asked me to follow him a few steps to his home where a book would certainly be bought. I went and found a private residence, where, at the door, the females of the family were grouped in eager expectancy. The youngster having fixed me in front of them dived through the door and disappeared from view. Engaging the attention of some passers-by I waited awhile for my young man, and finally saw him standing boldly in front of the group of females, looking an interested spectator with the others. I held out a book for him to take and asked him for the needful cash. He raised his elbow as if to ward off a blow and made a grimace at me

behind it. Seeing through his little game I left him still doing it, with his family and friends in a tremulous state of titter thereat.

8. Tu-Ch'ing is a town on the right bank of the river, which we found filled with market people and their customers, and the opportunity for selling the Scriptures was therefore much improved. They soon bought all the books in hand and another lot had to be brought from the boat. We were here confronted by a man who kept repeating, "No good book, no good book!" He was asked what he meant. He shook his head, raised his hands, and screwed up his nose, and still replied, "No good book." These came out from his lips like parrot sounds, and when further remonstrated with for his ignorance he answered by working his face and body more furiously from side to side and getting himself up for a storm of abuse—a trick with the Chinese when feigning anger or really wanting to rouse themselves to action. This irate party was left to himself.

9. Fung-Ch'wen-Hsien, some fifteen miles further up the river, where beyond a stretch of hot sand, the town presents no very imposing front. One man insisted in forcing two cash upon me as the price of a book. He said I was getting rich by the book! He was not far wrong in one sense, for the "hidden riches" daily searched for and often found in the Holy Bible passeth all belief. Another man appeared to be much displeased at my northern speech. He said he was from Hu-Kwang. I said that I had learned his talk at Nanking; upon which he said he was from Peking. He evidently thought there was one interloper in town and he was not that man. He was carrying a pot of Samshu or China whiskey in his hand.

10. A fine breeze carried our boat up a not very swift current and over the border to Wu-Chen-Fu in Kwang-Si. This sister province is under the same viceroyalty as Kwang-Tung. After undergoing a triple inspection at as many customs hulks the boat was allowed to go alongside the river bank. Outside of the walls of the city most of the trade is carried on. One long street stretching far up the river side, with its gay shops and crowded passages, was a fruitful market place for our goods. Two hundred and seventy-six books were disposed of here in one afternoon. At another time a considerable number were sold within the walls and at other points in the city. The crowds varied according to the localities; sometimes surging up like the rising sea in a storm, and when not too uproarious they were generally the most eager buyer or *takers* of the Word. At other times, like a cross sea, there was nothing to be got from them except demonstrations of rather an unfriendly nature.

Beyond this point on the river we did not go, but turning the boat's head round to the eastward we slowly proceeded down stream, stopping and visiting Fu-Ch'ing and Shu-Hing-Fu for the second time each, also at a new place to us (11.) Loping, the port of Si-Neng-Hsien, (12) about five miles inland. The way to the Hsien led through a succession of small vales hidden or closed in among the hills. Next to Wu-Chen our largest sales of books were at Si-Neng-Hsien. The people, high, low, and all hands, were ready with their cash and eager looks to get the book. The magistrate's office, raised above the street and reached by a flight of

stone steps, was the main standpoint of the day in town. The officers soon gathered round, and made themselves familiar with the title of the book, and the stamp on its face, which looked not unlike a letter of recommendation, for after inspecting it they gave the people to understand the object of our book and the nature of our mission to them. This was by far the most pleasant of all visits during this trip, and before the town was finally left our whole stock was disposed of.

13. Lu-Tuk'ou is a small town, the port of Tung-An-Hsien, to which place it was our purpose to go, a distance of fifty miles south of the river, but the morning of the start turned out so stormy and the weather looked so unsettled and rainy that we reluctantly gave up this overland trip, and turned our faces eastward again, arriving at Canton on the 29th of March. Thankful to Him who hath not led us into temptation but delivered us from evil. To God be the glory! For ever in Christ,

JOHN THORNE.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

The religious bodies visited were: The General Association of Congregational Churches; The Synod of the Pacific; the Methodist Episcopal Church, South, Pacific Conference; the African Methodist Episcopal Conference; and a large Christian convention called by the Y. M. C. A. On the whole the month was a busy one, including office work.

The results of the labours of four colporteurs of the American Bible Society are as follows: Families visited, 813; found destitute, 155; supplied, 114; individuals supplied in addition, sixty-eight—the result of seventy-three days' labour. They put in circulation 329 copies of God's word; they travelled 1,525 miles over some of the roughest portions of California, and where the population is very sparse indeed. One of the colporteurs, Robert Cooke, was in such a wilderness portion of Mendocino County that he lost his way in the mountains, and was thirty hours without food.

The colporteur in San Francisco, employed by the California Bible Society, visited 805 families and individuals, and supplied sixty-one destitute families and 116 individuals; he also visited nineteen ships and other vessels, and supplied 144 sailors with the Scriptures in various languages. During the month he distributed the Bible in eleven languages. Thus the word of the Lord goes forth on this coast.

ILLINOIS AND WESTERN INDIANA.

Ten auxiliaries make their reports for October—six in Illinois and four in Indiana. Some of these societies make very good reports; others are quite poor. Among the most encouraging may be reckoned the new auxiliary, Enfield, now making their third report. For thoroughness, earnestness, and liberality, this society, though young and small, may claim the banner in Southern Illinois, if not in the entire State.

In the midst of great destitution and by dint of earnest, systematic effort, covering the entire year, they have been enabled to canvass and supply their own field thoroughly and contribute \$125 this year to the work at large. If all of our auxiliaries would do likewise, the State and nation would be very soon supplied.

Du Page County has done well this year. They have begun the canvass of their field in a careful, thorough way, and will continue it another year. They make a \$200 donation to the work at large.

IOWA.

The first Sunday in the past month I spent at Des Moines, and on Monday, Oct. 2d, visited the Iowa Synod of the United Presbyterian Church at Indianola, Warren County, and in the afternoon addressed them upon the Bible question. As the representative of the American Bible Society I was received very kindly.

On Oct. 18th, at Mount Vernon, I attended the Cedar Rapids Presbytery, perhaps the strongest Presbytery in the State. On the 20th, 21st, and 22d, I was in attendance upon the Iowa Presbyterian Synod at Des Moines—one grand Synod, as you know, for the whole State. It was a large and intelligent body of ministers and elders. Saturday afternoon, at 2 P.M., they gave me ample time to address them in regard to our work.

Oct. 27th, at Toledo, Tama County, I visited the Iowa Conference of the United Brethren Church, and was invited to address them about as soon as I reached the church. This was the last religious body for this fall. All the Synods and Conferences passed clear and strong resolutions commending the Society, and very warmly the Fourth General Re-supply of the United States and Territories with the Holy Scriptures.

KENTUCKY AND TENNESSEE.

The first Sunday in October, the first day of the month, I spent in Huntingdon, Carroll County, West Tennessee, with a view of reorganizing the county auxiliary. A partial reorganization was effected. Monday and Tuesday evenings I spent in Camden, the county seat of Benton County, inaugurating the work of Colp. Rev. John H. Johnson. A liberal offering, for the town and people, was made.

The second Sunday I spent at Paris, Henry County. Owing to the inclemency of the weather the congregation was small, but I found here an abiding interest in our cause. The contribution was very liberal for the number present.

Henry County Bible Society was reorganized. The third Sunday (the 15th) was spent with the Bradley County Bible Society at Cleveland, Tenn. A beautiful day, and a very pleasant and profitable meeting. The public contribution and the personal effort on the following Monday amounted to \$50.

The fifth Sunday (29th) I attended the annual meeting of Lexington and Vicinity Bible Society, Ky. It is not dealing in superlatives to say that this was a grand meeting, a thousand people being in attendance at the First Baptist Church, where the meeting was held.

Thus closes a laborious month, with the cause evidently advancing in interest and encouragement. Visited, during the month, thirteen societies; travelled 2,657 miles; visited and addressed seven ecclesiastical bodies; and delivered twenty-four sermons and addresses.

MISSOURI.

The Higginsville Bible Society has just held its first anniversary. Its Bible collections are now about seventy dollars. The society was first organized by the German churches, and they are a vital element in this growing railroad town.

During the month I have visited three synods, two of them in connection with the "assemblies"—North and South, and a Cumberland Synod, and the St. Louis Annual Conference of the Methodist Episcopal Church, South; in each of these bodies our Society was warmly endorsed.

NEBRASKA AND COLORADO.

My work last month called me to the extremes of Colorado. At Leadville, the highest point on the Rocky Mountains, where a church has been built, we organized an auxiliary. It was needed and will do good. After the organization the pastor remarked that this was the best step he had seen taken in Leadville.

El Paso County Auxiliary is well officered, and nearly all the pastors are interested in the work. This society is now out of debt.

At Fort Collins, the centre of operations for Laramie County, we had a very enjoyable time. This society is in good working order. We have organized three auxiliaries this month—in all, four new auxiliaries this season in Colorado.

I have this month attended two ecclesiastical gatherings—the Denver Presbytery and the General Association of Congregational Churches of Nebraska—in both of which we were very well received.

OREGON, IDAHO, AND WASHINGTON TERRITORY.

On Saturday, the 7th, I arrived at Spokane Falls, W. T., where I spent Sabbath, the 8th. I preached in the Methodist Episcopal Church in the morning, and in the evening I attended the annual meeting of the Spokane County Bible Society at the Congregational Church. Addresses were made at the evening meeting by Rev. Mr. Clark, of the Congregational Church, and your District Superintendent.

Books have been sold by the society, during the year, to the value of \$41 40. The collections at Spokane for the Bible cause amounted to \$41 25. Spokane Falls is a beautiful place, and has evidently a prosperous future before it.

Sabbath, the 15th, I spent at Lewiston, Idaho Ter., preaching at the Presbyterian Church in the morning, attending the annual meeting of the Nez Perce County Bible Society at the Universalist Church in the evening. This meeting was addressed by Rev. Levi Farr, of the Methodist Episcopal Church, and your District Superintendent. The reports of the society show that books have been sold during the year to the value of \$66 80. The collections at Lewiston for the Bible cause amount to \$31 50. Mr. Daniel E. Vernon has been engaged to canvass Northwestern Idaho Territory for the Bible society, and will soon enter upon the work.

On Wednesday, the 18th, I went to Pomeroy, in Garfield County, W. T., where, the next evening, I held a Bible meeting and organized a branch Bible society for the county. The citizens of Pomeroy manifested their interest in the Bible work by contributing to it \$34 15. Garfield is a new county, with a population of over 5,000.

On Saturday, the 21st, I visited and addressed the Walla Walla Presbytery of the Cumberland

Presbyterian Church, which held its recent session at Dayton, W. T. Resolutions favouring the work of the American Bible Society were passed by the Presbytery. Sabbath morning, the 22d, I preached at the Methodist Episcopal Church in Dayton, and in the evening I attended the annual meeting of the Columbia County Bible Society at the C. P. Church. The meeting was addressed by Rev. L. J. Whitcomb, of the Methodist Episcopal Church, Rev. J. C. Van Patten, of the Cumberland Presbyterian Church, and your District Superintendent. The reports of the society show sales of books to the value of \$66 05. My collections at Dayton amount to \$54.

Sabbath, the 29th, I spent at Walla Walla, preaching at the Methodist Episcopal Church in the morning, and attending the anniversary of the Walla Walla County Bible Society at the Cumberland Presbyterian Church in the evening. The Presbyterian, Methodist, Baptist, and Congregational Churches united in the anniversary. Addresses were made by Rev. Mr. Cobleigh, Rev. A. J. Joslyn, and myself. The sum of \$37 70 was secured to the Bible cause. The sales made by this society during the year amount to \$58.

I also visited, during the month, 130 families and business places; sold thirty-five volumes, valued at \$11 55; and collected on donations \$233 45. Total receipts for the month, \$429 41.

TEXAS.

The month of October has been one of unsurpassed pleasantness in this latitude, and I have been enabled thereby to push my work with vigour.

The country roads have been so dry that I have been able to avail myself of the opportunity of visiting auxiliaries in the interior which are almost inaccessible during the rainy season of winter. This has occasioned some rough service.

Of the auxiliaries visited the one at Eutaw in Greene County, and the one in Tuscaloosa assume their own colportage work with some assistance from the American Bible Society. The LaFayette and Opelika Bible Societies are entering with commendable spirit upon their work.

The Perry County Bible Society at Marion will co-operate with its sister auxiliary at Uniontown in the canvass of Perry and perhaps Bibb Counties.

I attended the Tuskegee (Baptist) Association and the Presbyterian Synod of Alabama. Was cordially received at both. My attention for the ensuing month will be turned more directly to the supply of destitute fields with colporteurs.

The first Sabbath of the month I completed the re-organization of Fannin County Bible Society at Bonham, sixty-seven members contributing fifty-six dollars. This society had been inactive for more than three years. On Monday night following I organized a branch to this auxiliary at Dodd's Station. The collection was eight dollars, \$4 60 of which was used in furnishing forty-three volumes of the Scriptures to forty-three State convicts, who are labouring on the railroad and who were destitute and asked for the Bible.

During the week I visited San Antonio Bible Society, invoiced stock, collected \$80 30, and ordered books for its depository.

I also visited and addressed the two Presbyterian Synods of Texas (Northern and Southern). Both passed resolutions expressing thanks to the American Bible Society for its large liberality

in this State, and recommending the churches to take up annual collections for it.

WEST VIRGINIA.

I spent the second Sunday at Clarksburg, where Dr. Hunt addressed the Methodist Episcopal Conference, which adopted strong resolutions and commended the American Bible Society and its Superintendent to the confidence of the churches who had shown their increased interest by giving more to the Bible cause than any preceding year.

I addressed the Winchester Presbytery at Berkley Springs, which commended the Society and its representative to the churches for their liberal aid.

The Methodist Episcopal Church South Conference, in session at Parkersburg, gave me a cordial reception and attentive hearing, accompanied with hearty resolutions endorsing our work.

The third Sabbath was spent at Hartford City, Mason County, where we have a flourishing society, and liberal contributions are cheerfully given. The visit was the most successful I ever made. I repaired thence to Charleston, where the Synod of Virginia was in session, and was invited to address the members. The following is an expression of the reception it gave your servant and the cause he represents:

Synod having heard with pleasure the Rev. W. R. Long, Agent of the American Bible Society in West Virginia, in the interests of the Bible cause,

Resolved, 1st. That Synod appreciating the inestimable value of the Bible as the word of God, hails with joy and thankfulness the success which has attended the efforts of this Society in disseminating the words of truth among the nations of the earth, and prays that the time soon may come when every man can read in his own tongue the word of life.

Resolved, 2d. That the American Bible Society is commended anew to the ministers and churches of the Synod, and urges their co-operation with this Society by contributions to auxiliary societies, in its efforts to place a copy of the sacred Scriptures in every family in our land and others.

WINNEBAGO COUNTY BIBLE SOCIETY, ILL.

The annual meeting of this auxiliary was held at Rockford, Oct. 30, 1882, the annual reports having been read in several of the churches the previous evening. From these reports it is learned that the county agent, employed for thirty-five days in canvassing the auxiliary's territory, delivered thirteen sermons and addresses, travelled about 460 miles, and received in cash from all sources \$530 48. He visited 330 families and business places, found sixty families destitute of the Scriptures, and supplied eighty-three destitute families and individuals.

The gross receipts of this society for the thirty-eight years of its organization were reported as \$39,953 86; and for 1882, from all sources, \$1,166 17. It has paid for books the past year, as reported, \$438, and made a donation of \$500 to the Parent Society. A year's work well worth recording.

OTSEGO COUNTY BIBLE SOCIETY, N. Y.

The sixty-ninth anniversary of this society was held in the Methodist Episcopal Church in Mil-

ford, Oct. 11th. At the afternoon session the subject of canvassing their field was fully discussed, and it was determined to enter upon the work at once. The details of the plan for conducting the canvass were referred to managers who will meet early in November.

The society was greatly cheered by a special gift of \$200 from a Christian lady, for the purpose of supplying the wants of their field. On the other hand they greatly regretted the loss of the efficient services of the treasurer of the society, Mr. C. W. Smith, of Cooperstown. He had held his office for nearly twenty years, and nothing but his removal from the county would have induced him to lay aside a work he so heartily loved. The vacancy occasioned by the resignation of Mr. Smith was filled by the election of Mr. S. J. W. Reynolds, of Cooperstown. The public meeting in the evening was addressed by Secretary Hunt.

HUDSON COUNTY BIBLE SOCIETY, N. J.

At the recent annual meeting of the above society the proposed exploration and supply of Hudson County and the method of raising funds was fully discussed by Rev. A. Craig, Rev. Drs. Imbrie, Van Cleef, Mohn, Thompson, and French, Revs. Fisher, Barnes, Pockman, Brett, the Hon. B. F. Randolph, and Rev. Dr. McLean, Corresponding Secretary of the American Bible Society. Besides the above named there were many pastors and other friends of the auxiliary present, including a large number of ladies.

During the past year the sales at the depository were \$76 25, and the donations \$87 49. The contributions from churches amounted to \$244 04.

The following is extracted from the report of the auxiliary's board of managers: "During the past few years the population of Hudson County has largely increased, and it will doubtless be found that many families are destitute of Bibles; and unless ministers and people who love God's word will cordially engage in the effort to ascertain and supply this destitution, it will, to a lamentable extent, remain without amelioration. It cannot, however, be supposed for a moment that the pastors and churches will manifest indifference or unconcern, but will at once heartily unite in the work of exploration and supply, so that no family, willing to receive it, shall remain without a copy of the Sacred Scriptures, which are able to make us wise unto salvation through faith in our blessed Redeemer."

SYNOD OF CUMBERLAND PRESBYTERIAN CHURCH, WEST TENNESSEE.

Whereas, The Synod has been earnestly addressed by Dr. Savage, District Superintendent of the American Bible Society, presenting the claims of said Society; and,

Whereas, We believe the Bible to be the revealed will of God to us, from which we derive the knowledge of salvation to a lost world; and,

Whereas, We believe we should give liberally of our means to aid in the universal dissemination of the Holy Scriptures: Therefore,

Resolved, That each of the ministers in our bounds, during the ensuing year, preach a sermon on the sending the Scriptures to the whole world; and that they furthermore take up a special collection for the American Bible Society, and forward the same to Rev. Geo. S. Savage, Superintendent, Covington, Ky.

Miscellaneous.

AN ANSWERED PRAYER.

"Oh give me a message of quiet,"
 "I ask in my morning prayer;
 "For the turbulent trouble within me,
 Is more than my heart can bear.
 Around there is strife and discord,
 And the storms that do not cease,
 And the whirl of the world is on me—
 Thou only canst give me peace."
 I opened the old, old Bible
 And looked at a page of Psalms,
 Till the wintry sea of my trouble
 Was smoothed by its summer calms.
 For the words, that have helped so many,
 And the pages, have seemed more dear—
 Seemed new in their power to comfort,
 And they brought me my word of cheer.

Like music of solemn singing
 These words came down to me—
 "The Lord is slow to anger,
 And of mercy great is He;
 Each generation praiseth
 His work of long renown,
 The Lord upholdeth all that fall,
 And raiseth the bowed down."

That gave me the strength I wanted!
 I knew the Lord was nigh;
 All that was making me sorry
 Would be better by-and-by.
 I had but to wait in patience,
 And keep at my Father's side,
 And nothing would really hurt me,
 Whatever might betide.

—Marianne Farningham.

A BRAVE MISSIONARY.

A SLAVE BOY BOUGHT WITH A BIBLE.

When one goes away from home, into distant parts of the world, among people of another race, where they speak another language and profess another religion, one of the things which relieves the depression into which he might otherwise fall, is the meeting here and there with faithful and devoted men, who have not counted their lives dear unto them that they might carry the gospel "to them that are afar off." Many such we met a few months since in Cairo, in Damascus, in Beirut, and Constantinople. But one of the truest and bravest that we saw was an English missionary at Gaza, in Southern Palestine, the first point that we reached in coming out of the desert. His name is Rev. A. W. Schapira. He is of Jewish descent, and is a native of Russia, having been born at Odessa, on the Black Sea, but has lived in England, speaks English perfectly, has married an English wife, and labours under the auspices of the London Missionary Society. Three years ago he came to Gaza—a town inhabited almost exclusively by Moslems of the most bigoted and fanatical kind. It was hardly possible to find a more discouraging and apparently hopeless field. When he passed in the streets, he was hooted at and cursed. But he bore all this silently, determined to see what patience and faith could do. He opened schools for the children of the very men who cursed him, and so slowly but surely did he win his way on their respect and confidence, that he now has two hundred little Moslems, who it is to be hoped, will not be like their fathers.

Then he found that slaves were brought from Egypt and sold in Gaza. Indeed so open were

the slave-dealers in their business, that hearing of the arrival of a Howadj, they thought they should find him a profitable customer, for of course he would prefer a slave to a hired servant, and came to him to ask if he did not want a likely boy or girl? So much was he annoyed by this that finally he determined to pay them in their own coin, and when they came again with the offer of a boy of unusual attractions, he said he could not decide to purchase till he had seen the lad, and had him in his house. So they brought him to his house for a couple of days. Apparently they had forgotten, if indeed they ever knew, that a slave thus in the house of a British subject is free. Straightway the missionary applied to the English consul at Jerusalem, who forthwith gave the desired protection; so that when the slave-dealers (I think there were five of them) returned, they found that their prize was free, while they were put in prison for breaking the law! Nor did this brave missionary cease his efforts till the boy had been sent back to Egypt and up the Nile, to be restored to the home from which he had been stolen. After that he received no more offers of bargains in human flesh, and those who plied the iniquitous trade were more retired in their operations. So much for the Christian courage of one man.

Perhaps his interest in this matter was intensified by his experience in Africa. He was for three years a missionary at Sierra Leone, during which time he made many excursions into the interior. On one occasion he was some twelve days' march from the coast, when he found in a village a Mohammedan missionary, who, while endeavouring to turn the people to Islam, thought it not inconsistent with his holy character to purchase a slave! He had bought a poor boy, whose feet, for fear of his running away, he had made fast in the stocks. It was a sight to move a heart of stone. It touched the missionary. But what could he do? He had no money to buy the poor child's freedom. But as it happened not long before, the Bible, which had been translated into Arabic by Dr. Van Dyck, had been printed at the press in Beirut, and thirty copies had been sent to Western Africa. One he now had with him. The sight of this excited the ardent desire of the apostle of Islam. Books are not very common in Western Africa, but here was a volume in his own mother tongue. What would he not give to possess it? He offered the missionary any price, if he could but obtain one. This conversation took place in the presence of one of the African kings. Mr. Schapira listened to the earnest request, and finally made answer: "So you would give anything for a copy of the Arabic Bible? Well, you shall have it; it is yours. Now give me that boy!" "Oh, oh, oh! But, but, but!" exclaimed the Moslem. This was a turn of affairs which he did not expect, and he was now as anxious to recede from his rash offer as he had been to make it. But my friend held him to his agreement, asking if he intended to be put to shame before the king by breaking his word? The upshot of it all was that the Moslem priest took the Bible and gave up the boy, whom Mr. Schapira forthwith dispatched down to the coast, to be put into the missionary school at Sierra Leone, where (though he was long a sufferer from the torture inflicted on him by having his feet made fast in the stocks), he found under the English flag protection and liberty, and experienced (what he never knew before

in his short, sad life) true Christian kindness. We shall write to hear what are the latest advances in regard to a pupil who was thus snatched from a fate worse than death, and introduced to what, it is to be hoped, will prove a happy and useful life.

This touching incident was told not at all in the way of boasting, but was called out simply by the fact that Dr. Post was from Beirut, which led to a conversation in regard to the Arabic Bible, which had been translated and printed there, and a copy of which had made its way into such a remote part of Africa, and been used to purchase the freedom of a child who seemed born to hopeless bondage.

In his present field at Gaza, this devoted missionary has need of a rare combination of wisdom, patience, and courage—of all the virtues indeed which go to make up a true hero. He is virtually an exile from his country. He and his wife are the only Europeans in the place. Then there are all the disagreeable associations of a petty Oriental town. But worse still is the danger of ophthalmia. Nine out of ten persons in Gaza have lost either one or both eyes! From this the missionary himself has suffered greatly, while his wife finds her eyes so weakened that she cannot use them at all at night.

To all these trials is now added a new one in the crisis which has come in the East. He writes to us under the date of August 3d: "Our work here has kept on steadily progressing in spite of the troubles and excitement just now on account of the crisis in Egypt. The Moslems are very bitter against all the Christians, particularly the English. They make no secret of wanting to kill us all. Some of the worst fanatics find great pleasure in talking of a holy war. However, in any case we are in God's hands."

Most fervently do we commend our dear brother to the Divine protection. May the Father whom he trusts be with him in every danger, and keep his mind in perfect peace!—*New York Evangelist*.

SIXTY YEARS OF BIBLE WORK BY A VOLUNTEER DISTRIBUTER.

In a recent visit of Secretary Hunt to Clarksburg, in West Virginia, he had a most interesting interview with Nathan Goff, Esq., who has for sixty years been a zealous and systematic distributor of the Scriptures. He is now in his eighty-fifth year, and has told the story of his active interest in this good work in a very pleasant letter, from which we take the following extracts:

In the year 1821 I settled in Morgantown, Va., as a merchant. I found that there had been a Bible Society there, but it was in a low condition. I became a member of it, and the next year was appointed its treasurer. There was a long list of subscriptions not paid, which I made an unsuccessful effort to collect, and there were a few Bibles on hand. Occasionally one was sold, while others were distributed as far as practicable to poor people.

Some time in the year 1826 or '27, the agent of the American Bible Society visited Morgantown. The Parent Society had determined to supply the destitute in this country with Bibles. We held a meeting in one of the churches, and after an exchange of views with friends of the

Bible cause and officers of the Society, the following conclusion was reached:

Not having a dollar in the treasury we could not purchase Bibles for distribution. I promised the agent that if the Society would supply Bibles, I would see that they were properly distributed. In the spring following I went to work to find how many destitute there were in Monongalia County. My method was as follows: I called upon each assessor of the county (whose duty it is to visit every family) and engaged them to mark in their assessment book every family without a Bible, and furnish me with a list of the same. The assessors complied with my request, and that summer gave me the required list, which placed in my hands just what I wanted. I then reported to the Agent that we needed eight hundred Bibles. The Parent Society sent me one thousand Bibles. I made a list from his estimate of the number of destitute families in each neighbourhood, which was from twenty-five to forty, surrounding some reliable substantial person. Then I would see him and make an arrangement with him, giving him the list I had prepared, and agreeing to send him enough Bibles to supply the same. I would converse with him on the subject until he would become deeply interested in the matter. As soon as possible I would send him the Bible. I continued in the same manner until I had Bibles placed in each and every neighbourhood throughout the county. The agents appointed became so much interested that I do not now remember of one that failed to carry out my directions. This work occupied about two years, for Monongalia County was at that time large, and a great deal of it almost a wilderness. After having accomplished all I could through these agents, I found about a hundred or more on my list scattered around the outskirts of the county, still unsupplied. I then hired a man to supply the remaining families, filling a sack with Bibles and placing it on a pack-horse, he to traverse the county until his Bibles were gone, then return to me and get more until all were supplied. I closed up, and his operation in 1829. During all this time I was engaged in supplying the destitute wherever I found them. Whenever I found any one without a Bible I would give it to him, or if he was able to buy one, I would sell it to him. However, I sold very few, as the people generally were too poor to buy.

I lived there until March, 1831, when I terminated my connection with the Monongalia Bible Society, and moved to Clarksburg, Va. I found that a Bible society had been organized here, but it was almost dead. Some of the officers held a meeting, and we reorganized. The society here resolved to supply the destitute of this county with Bibles. The Parent Society furnished them. Harrison County was then much larger (embracing all of what is now known as Doddridge and Barbour Counties, and parts of Taylor and Marion), and very sparsely settled. My *modus operandi* was about the same as in Monongalia County, and I so continued until I had supplied the county as far as was practicable at that day. Then for several years the distribution was variable, from 50 to 300 Bibles a year. Some years before the war we became auxiliary to the Virginia Bible Society and so continued until 1864, when we reorganized as "The Harrison County Bible Society."

During the war, and alone, I still continued

the distribution throughout this county, and also gave a great many Bibles and Testaments to soldiers in the Union army. From my earliest connection with the cause, whenever I have sent to the Parent Society I have met with prompt and generous answers to my requests. After the war I began to supply the freedmen. At one time the Society sent me a donation of seventy-five Bibles for that purpose. It is understood all through this country that I keep on hand all kinds of Bibles and Testaments for sale and for gratuitous distribution to the poor, so there is hardly a day passes that I do not distribute from one to twenty. As near as I can calculate, I have distributed between 23,000 and 24,000 Bibles and Testaments.

I expect and hope to continue to supply Bibles, if my health will permit, until I resign my position in the society.

INDIANS PRESSING TO LIGHT.

Rev. Thomas Crosby, of the Canadian Wesleyan Missionary Society, writes from the borders of Alaska:

There never was a greater interest taken in the study of the Bible than now. It is very pleasing to see with what earnestness many attend the different meetings held for this purpose. We have had as many as sixty and eighty old people meet after the Sabbath morning service, to commit to memory the text in their native tongue. These old people, many of them grey-headed and with staff in hand, seem to delight to stay for the text, and thus they go off with one more verse of God's word to comfort and bless them. One old woman said: "Missionary, you think, perhaps, that I forget all the good words. No, I have a little box full of pebbles, and I have a text in my heart for every pebble I put into it." At the same hour there is a large gathering of young or middle-aged people with their Bibles in the church, memorizing the text both in English and Tsimpshean.—*Pres. Home Mission.*

Bible Society Record.

NEW YORK, DECEMBER 21, 1882



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, December 7th, Frederick S. Winston, Esq., Vice President, in the chair.

Religious services were conducted by Secretary Hunt.

Grants of books were made to the value of

\$14,100, largely for distribution in the United States, but including 10,200 New Testaments in Spanish consigned to the Mexican Agency.

During the month of November, 23,271 volumes of the Scriptures, of the value of \$7,494 71, were sent to colporteurs acting for the Society in twenty States.

There are now 161 colporteurs in the service of the Society.

Two Bible societies, one in Nebraska, the other in Texas, were recognized as auxiliary.

A letter was presented from the Rev. L. H. Gulick, dated Oct. 18th, in which he states that James H. Taft, Esq., one of the members of the Board of Managers, having spent a week in Shanghai, had gone northward.

Communications were presented from Mr. Prince, of St. Petersburg, and from Rev. I. G. Bliss. Dr. Bliss, under the advice of the Board, had gone to Russia, hoping that, through the influence of Mr. Prince and himself, certain serious obstacles to the progress of Bible distribution in the Caucasus might be removed by the government.

An interesting letter was reported from Rev. H. Bingham, of Honolulu, containing a gift of \$200 from friends of the Society in the Pacific, to be applied to a reduction of the cost of the new edition of the Gilbert Islands New Testament.

A letter was presented from Dr. S. R. Riggs, of Beloit, announcing the readiness of the Dakota Conference to co-operate in the work of the Fourth Supply by visiting all the churches and settlements of the Dakota Indians, and asking for a grant of books to this end, which was cheerfully made.

The total receipts for November were \$29,745 17. The issues were 143,761 copies, being a larger number than had been issued before during any single month in more than eighteen years.

Societies Recognized as Auxiliary,

December, 1882.

With Names and Post Office Addresses of Corresponding Secretaries.

Blue Springs & Wymore B. S., Neb., Dr. B. Fritz, Blue Springs.
Hill Co. B. S., Texas, J. J. Stoker, Hillsboro.

Deceased Members.

Robert L. Stuart, New York.
Charles T. Buxton, Batavia, N. Y.
Rev. Rosman Ingalls, Euclid, N. Y.
Rev. Jacob M. Manning, D.D., Boston, Mass.
Rev. Peter Lockwood, Binghamton, N. Y.
Rev. Daniel D. Sahler, Carmel, N. Y.
Rev. Rufus L. Blowers, Bucyrus, Ohio.
Rev. Samuel L. Watson, Bethel, S. C.
Augustus Estey, Galena, Ill.
Rev. John C. Hurd, Buckland, Mass.
Henry R. Hubbell, Sing Sing, N. Y.
Mrs. Margaret Ewalt, Perryville, Ohio.
Rev. Philip A. Strobel, Dansville, N. Y.
Rev. A. P. Hillman, Concord, Mass.
Rev. W. G. Hillman, Jefferson, Iowa.
Rev. Ephraim Flint, D.D., Hinsdale, Mass.
Rev. Thomas C. Stuart, Tupelo, Miss.
William W. Van Schaack, Schaghticoke, N. Y.
Rev. William Leverett, Newport, R. I.

Summary of District Superintendents' Reports,

For the month of October, 1882.

Number of District Superintendents reporting.....	17
Auxiliaries, Branches, etc., visited.....	180
Anniversaries attended.....	83
New Societies and Committees formed.....	7
Sermons and Addresses delivered for the Bible cause	171
Letters sent.....	1,661
Miles travelled on official duty.....	20,560
Donations and subscriptions secured for the Bible cause	\$1,596 27

Summary of Bible Distribution in October by One Hundred and fifteen Colporteurs and Twenty-seven County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	2,496	632
Miles travelled.....	30,946	5,678
Families visited by them.....	29,525	11,654
Families found destitute of the Bible.....	4,865	1,058
Destitute families supplied.....	3,931	705
Destitute individuals supplied in addition.....	2,520	585
Number of books sold.....	14,044	2,109
Value of books sold.....	\$5,611 47	\$866 61
Number of books distributed gratuitously....	3,605	1,159
Value of books distributed gratuitously.....	\$966 26	\$300 93
Contributions received.....	\$452 48	\$1,617 79

Summary of Forty-one Annual Reports of Auxiliary Societies,

Received in November, 1882.

Receipts from sales in twelve months.....	\$2,211 47
Receipts from collections and donations.....	2,025 64
Paid American Bible Society on book account.....	2,217 12
Paid American Bible Society on donation account...	900 98
Expended on their own fields.....	614 80
Value of books donated.....	289 79
Value of books on hand at date.....	5,547 04
No. of these Auxiliaries reporting general operations	4
Collecting and distributing Agents employed.....	4
Families visited by them.....	9,720
Families found destitute.....	392
Destitute families supplied.....	286
Destitute individuals supplied in addition.....	404
Sabbath and other schools supplied.....	1

MONEYS RECEIVED IN NOVEMBER, 1882.

Ashmead, William, M.D., Philadelphia, Pa.....	\$900 00
Birmingham, Rev. Thos. M. C., Ark.....	4 00
Baker, Mr., Ark.....	1 00
Cash, N. Y.....	8 00
Cash.....	2 59
Collections, Blue Earth City, Minn.....	12 61
" at Camden, Tenn.....	6 85
" through A. M. Milne, Ag't, S. A.....	25 30
E. P. A., New York.....	100 00
Fulkerson, Mrs. Carrie, Higginsville, Mo.....	89
Foster, Rev. J. H., Ala.....	1 00
Free, Howard S., Attica, Ohio.....	30 00
Free, Oresta E., ".....	80 00
Gudger, J. C. L., Waynesville, N. C.....	1 00
Garrett, S. C., Ark.....	1 00
Greenlee, James H., Marion, N. C.....	10 00
Greenlee, Mrs. J. H., ".....	10 00
Greenlee, John M., ".....	5 00
Hatch, A. J., Lindenville, Ohio.....	50 00
Johnson, Martin, Port Andrew, Wis.....	1 60
M. H. A., New York.....	100 00
M. P. A., ".....	200 00
Orcutt, Dr. J. C., Ark.....	2 00
Pack, Mrs. A. F., Emporia, Ks.....	2 50
Patton, Prof. Otis, Ark.....	5 00
Pegram, D. Theo., Charlotte, N. C.....	10 00
Solomon, Rev. I. P., Gonten, Mo.....	2 00
Shipman, C. H., Brooklyn, N. Y.....	175 00
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